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[illegible] food is served [illegible] 415
knives, forks, and spoons, but napkins are not ordinarily used. Cups and demitasses
are provided for tea and coffee, respectively. (The only kind of coffee which is [272]
consumed in the village is "Turkish" coffee.) Wine is drunk from small glasses.
The only acceptable way to drink water, however, is directly from the spouted 271
jug called *ibriq*. This is definitely an acquired skill which children are taught as 416
early as possible. For this purpose, a small *ibriq*, usually made of glass, is provided. With the exception of the coffee grinder, usually the coffee beakers, the pestle and mortar, and the *ibriq*, all these items are of European manufacture and/or design.

Although kerosene heaters are readily available in Beirut, the standard means 354
of heating houses in the village is by small, round, charcoal braziers which sit low on the floor. If a social group in one room of a multi-room house moves to another, the brazier around which the group has sat will be picked up and carried along. The idea, in other words, is to keep the people warm rather than to heat the room. The European and American kerosene heaters are undoubtedly more efficient, but they are a great deal more expensive to buy and operate. Besides, the charcoal braziers can also be used for boiling coffee and broiling meat on skewers.

Oil lamps, with glass chimneys, of European manufacture and of the same type which is still sometimes seen in rural areas of the United States, are used in many houses. Everyone keeps a supply of candles in case of emergency. But the most widely used type of illumination is provided by a kerosene pressure lantern. This gives a very strong light and is frequently suspended on an iron rod from the ceiling of the room.

Nearly every individual who is adolescent or older has a flashlight and uses 416
it. On moonless or cloudy nights, the village is enveloped in pitch blackness, with only a few undiffused lights showing here and there from doors or windows.

Floor-covering is provided either by small "oriental" rugs or straw mats. 352
Such ornamental or luxury items as elaborately inlaid boxes and furniture, engraved 353
brass or copper trays, and painted pottery, are rare.

DIET

The villagers regularly eat three meals a day, of which the evening meal is 264
ordinarily the largest, except on Sundays. Breakfast is likely to include the left-overs from the preceding evening meal. Bread is eaten at, and coffee served after, every meal. Lunch tends to be small, and the family is apt to be incomplete at lunch, for men or boys working in the fields usually take their lunches with them—a couple of loaves of bread, some olives, and perhaps an onion or cucumber or two, and a jug of water.

The villagers say that in summer they have more to eat than in winter. In 262
effect, what they mean is that fresh fruits and vegetables supplement the year- 438

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262 438 [illegible] staples, are, except citrus fruits, in the summer. The staples, which are either constantly obtainable or can be locally preserved and stored, are the following:

Wheat (mostly imported)
Rice (imported)
Mutton (mostly bought on the hoof from outsiders)
Hens' eggs (locally produced)
Olives (locally produced)
Figs (locally produced)
Fresh fish (caught locally)
Potatoes and turnips (imported and produced locally)
Onions and garlic (imported and produced locally)
A variety of legumes (imported and produced locally)
Milk (locally produced)
Salt (locally produced)
Sugar (imported)
Coffee and tea (imported)

This base is supplemented in summer by the following items, most of which are produced locally: apricots, fresh figs, grapes, tomatoes, cucumbers, green and yellow squashes, peppers, lettuce, and almonds.

It is clear that the village is heavily dependent upon the outside for food staples. Among the forms in which these staples are eaten are the following:

262 *Bread.* Americans, among whom bread is now a food of secondary importance and generally of poor nutritive value, will at once recognize the significance of "daily bread" when they observe its use among present-day Semitic-speaking peoples. Although it would be an exaggeration to say that it is *the* staff of life, it is certainly the most important single item of food—important both in regard to its nutritive value and the attitudes toward it of its eaters. Bread-making is an important social as well as economic function, and it will be described in detail later. Here it need only be said that the loaf is a disk about one foot or more in diameter and about a third of an inch thick. Tannous (1944, p. 534) says that every adult eats from one to two pounds of it a day and takes it at every meal. Although no attitudes toward it of a religious nature were encountered in Munṣif, its importance was indicated by such remarks as: "A meal is not a meal if there is no bread"; "If there is nothing else, bread is enough"; "If you do not eat bread, you will always be hungry"; and "If you drink too much water at a meal, you will not be able to eat enough bread." The average adult in the village eats about two loaves per meal, which is consistent with Tannous' statement.

264 Bread can be eaten alone, but usually it is not. The eater tears it into pieces about three inches square. With this between fingers and thumb (usually, but not exclusively, of the right hand), he reaches out to a common dish and takes a piece of food. The morsel is then conveyed to the mouth as is, or after that which has been taken from the dish has been more thoroughly wrapped up in the bread. For eating semiliquid foods, the piece of bread is made into the shape of a small, crude shovel. Virtually the entire meal can be, and frequently is, eaten, associatively and instrumentally, with bread.